



REASON & REVELATION

A Monthly Journal of Christian Evidences

FEBRUARY 2025 • VOL. 45 • NO. 2



When & Where was Israel's Sojourn in Egypt?

Part 1

The **Essentiality**
of **Evidence** in
Christianity

Spruce up your
Bible Class with AP's
BIBLE CLASS
POSTER SETS

WHEN and WHERE Was Israel's Sojourn in Egypt? The Long and Short of It PART 1

Jonathan Moore, DPM, Ph.D.

Article In Brief...



How long were the Israelites in Egypt before the Exodus and where, exactly, were they during their sojourn? Does the Bible give sufficient evidence to know? Does archaeology support the biblical timeline? Or, rather, does archaeology disprove the biblical account of the Israelite sojourn in Egypt, proving the Exodus account to be mythological?

[EDITOR'S NOTE: Dr. Jonathan Moore is a board-certified podiatric physician and surgeon. Moore also holds Masters degrees in Medical Education and Biblical Studies and completed a Ph.D. at Amridge University in Biblical Studies with an emphasis in Biblical Archaeology. In addition to practicing medicine part-time, Moore teaches, guides, and provides intensive biblical education around the world. Moore is an adjunct faculty member in the Freed-Hardeman University Graduate School of Theology and has been a square supervisor for the Associates of Biblical Research excavating in Shiloh for the past four years.]

FOR centuries, scholars have debated the length of the Israelite sojourn in Egypt with considerable implications for our understanding of the chronology of the patriarchs and the Exodus. While the Bible seems to answer this question in Exodus 12:40-41 and in Galatians 3:17, there remains contention among many about both the length and location of the sojourn.

THE 400 VS. 430 YEARS DEBATE

THERE are two key passages that reference a 430-year sojourn. Exodus 12:40-41 states, "Now the sojourn of the children of Israel who lived in Egypt was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that all the armies of the LORD went out from the land of Egypt." Paul notes in Galatians 3:17, "And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ."

However, two other passages refer to a 400-year period. Genesis 15:13 records, "Then He said to Abram: 'Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years.'" Acts 7:6 adds, "But God spoke in this way: that his descendants would dwell in a foreign land, and that they would bring them into bondage and oppress them four hundred years."

So, from the above four texts, we have 430 years (Genesis 12:40; Galatians 3:16-18) and 400 years (Genesis 15:13-16; Acts 7). Which is the correct number of years? There is no doubt that these authors knew their dates well enough to make a historical statement. Paul certainly knew about the 400 years mentioned in Genesis 15 and the 430 years of Genesis 12. How then can one explain the 400 years of Genesis 15?

While some commentators claim that Moses may have been rounding the numbers whereby 430 becomes 400, the argument is unconvincing. Petrovich¹ argues that both numbers have the same interval in view. The 400 years is cast as a round figure looking into the future, while the 430 years is the elapsed time span for that period. According to this perspective, the 400 years should be interpreted as simply a rough or round number, not an exact number. Thus, according to some, the exact length of the sojourn should not be sought in Genesis 15:13.²

The potential source of confusion concerning these time spans might arise from the fact that both periods concluded simultaneously with the Exodus. However, careful analysis of these passages indicates that Moses was calculating the 430 years of Exodus 12 from a completely different starting point than the 400 years of Genesis 15.

THE SIGNIFICANCE OF THE SOJOURN

THE question of the length of the Egyptian sojourn corresponds to our understanding of which pharaoh promoted Joseph and which pharaoh came along that "did not know Joseph" (Exodus 1:8). This question also provides important insights to help us understand the approximate date of Abraham's journey into Egypt during the famine of Genesis 12:10-12. In other words, how scholars date the length

of the sojourn correlates to how they date the patriarchs.

LONG VS. SHORT SOJOURN

THERE exist two main approaches to the length of the Egyptian Sojourn. The majority of the debate surrounds where the clock started for the sojourn. Advocates of the long sojourn contend that the 430 years took place entirely in Egypt. Among those who support a long sojourn placing Jacob/Joseph during the Middle Kingdom period include Gleason Archer,³ Merrill Unger,⁴ John Rea,⁵ Leon Wood,⁶ and Doug Petrovich,⁷ among others.⁸

The short sojourn approach holds that the 430 years began with Abraham in Canaan and, thus, the period of Israel's sojourn in Egypt was much shorter, approximately 215 years. Advocates of the short sojourn calculate a period of 215 years, starting with the moment Abram, at 75 years of age, received the divine covenant (Galatians 3:17).⁹ Following this, Isaac's birth occurs 25 years later. Jacob is born when Isaac reaches 60 years old (as per Genesis 25:26), and subsequently, Jacob descends into Egypt at the age of 130 (referenced in Genesis 47:9). The sum total of these years—25 plus 60 plus 130—equates to 215 years from the time of Abraham receiving the covenant to Jacob's arrival in Egypt. The remaining 215 years consequently occur in Egypt. Among those who support a short sojourn are a bevy of biblical scholars as well as archaeologists including John Calvin,¹⁰ Joseph Bensen,¹¹ William Albright,¹² and Floyd Nolen Jones,¹³ among a host of others.¹⁴

While this controversy is not new, it possesses intricacies that necessitate a measured approach. The evidence better aligns with the short sojourn. Additional evidence may alter current conclusions. On

the other hand, the timing of the Exodus is an entirely different question for which the Bible is much clearer. Previous articles¹⁵ have established that the best approach to identifying the date of the Exodus is to use the Hebrew text, which plainly points to a 15th-century Exodus. Those who defend the late date, such as William Albright, H.H. Rowley, and James Hoffmeier, placing the Exodus ca. 1290, ca. 1225, and ca. 1270 B.C. respectively, do so by rejecting the 480 years of 1 Kings 6:1, deeming it unreliable or not to be taken literally.¹⁶ We consider the 480-year statement to be not only correct, as does Hillel, Ussher, Petrovich, Unger, Stripling, and Wood among a host of others,¹⁷ but essential to accurate and proper biblical chronology.

KEY PASSAGES FOR DISCUSSION

Exodus 12:40-41 (430 Years)

Now the sojourn of the children of Israel who lived in Egypt was **four hundred and thirty years**. And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that all the armies of the LORD went out from the land of Egypt.

While on the surface, this passage, derived from the Hebrew Masoretic Text, seems to imply that the children of Israel spent the entire 430 years of their sojourn in Egypt, other passages shed additional light on this verse. Though we are provided the entire length of the sojourn of Israel in 430 years, the text does *not* indicate when the sojourning started. However, the text is clear when this time ended: when “all the armies of the LORD went out from the land of Egypt.” Thus, Israel was *in* Egypt when the 430 years was coming to an end ca. 1446 B.C. and the phrase, “who lived in Egypt” (Exodus 12:40), should be

interpreted, as “who dwelt at that time in Egypt.” Vilis Lietuvielis¹⁸ suggests that the Hebrew grammar in Exodus 12:40 of the Masoretic Text emphasizes the completion of the 430-year period, rather than indicating that the Hebrews resided in Egypt for the entire duration. Another possible translation is, “The duration of the Israelites' stay, which included time in Egypt, was 430 years.” Therefore, Exodus 12:40 does not necessarily conflict with the notion of a shorter stay in Egypt since the reference to Egypt simply acknowledges when they ended their sojourn and does not indicate when the sojourn began.

The text in no way demands that the 430 years of the sojourn of Israel took place entirely in Egypt. The Greek LXX¹⁹ (translated centuries before the Masoretic Text) and the Samaritan Pentateuch (SP; which also predates the Masoretic Text) include an important difference in Exodus 12:40, as follows: “Now the sojourning of the children of Israel *and of their fathers*, which they sojourned in the *land of Canaan* and in the land of Egypt was 430 years.”²⁰ Of the three major textual traditions, two (the LXX and SP) provide support for some of the sojourn occurring outside of Egypt (short sojourn). Though these textual traditions indicate that the sojourning also took place in Canaan, no doubt need be attributed to the Masoretic Text. While much more could be written about the reliability and historicity of our Bibles, the argument in favor of the short sojourn does *not* depend on this variant of Exodus 12 text found in the LXX. The text clearly indicates that there was sojourning occurring before Egypt.²¹

It has been proposed by some that the term “sons of Israel” in Exodus 12:40 implies the period of sojourn could only begin with the arrival of Jacob's descendants in Egypt,

excluding Abraham, Isaac, and even Jacob himself from this timeline.²² However, this interpretation does not hold up under scrutiny. The phrase “sons of Israel” in this passage refers to the Israelites poised to depart Egypt. If we consider the narrative’s broader context, it becomes evident that this term is used with precision, as Jacob’s descendants were the ones who first settled in Egypt. The scripture does *not* say, “The sojourning of the children of Israel in Egypt was four hundred and thirty years,” but the “sojourning of the children of Israel, who dwelt in Egypt.”

Also, Canaan is referenced at least five times as a land of “sojourning” for the descendants of Abraham (Genesis 17:8; 28:4; 36:7; 37:1; Exodus 6:4). Genesis 17:8 records a reiteration of the promise to Abraham which implies that Canaan is a land of sojourning: “I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God” (NASB). The same connection is made in the Lord’s promise to Isaac: “May He also give you the blessing of Abraham, to you and to your descendants with you, that you may possess the land of your sojournings, which God gave to Abraham” (Genesis 28:4, NASB). Also consider Genesis 37:1 (ESV): “Jacob lived in the land of his father’s sojournings, in the land of Canaan.” God repeats the promise to Moses: “I also established my covenant with them, to give them the land of Canaan, the land in which they lived as sojourners” (Exodus 6:4, ESV). If there were any doubts regarding whether the period of sojourning encompassed Canaan, these doubts are dispelled when we harmonize different passages of Scripture. For instance, when we compare Exodus 12:40 with other relevant verses like Genesis 17:8,

28:4, and Exodus 6:4, it becomes evident that Canaan was indeed regarded as an integral part of the sojourning experience of Abraham and his descendants. This understanding is further emphasized by Jacob himself, who acknowledged that his sojourning extended beyond Egypt: “The days of the years of my sojourning are 130 years” (Genesis 47:9, ESV). His response to Pharaoh is worded in such a way as to communicate that he considered himself to have already been “sojourning” (מְגוּרִים) before his time in Egypt. The root word גּוּר (*gur*) gives rise to both גֵּר (*ger*) and מְגוּר (*magur*). *Ger* focuses on the person who is sojourning, emphasizing their status as a foreigner or temporary resident while *magur* highlights the place or act of sojourning, emphasizing the temporary or dependent nature of the dwelling. The use of *magur* (מְגוּר) in Genesis 17:8 and 28:4 highlights that Abraham and Jacob were already considered sojourners in Canaan, living temporarily in a land not yet fully theirs. This term underscores their transient status, emphasizing their reliance on God’s covenant promise of eventual ownership.²³

Galatians 3:16-18 (430 Years)

Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Christ. And this I say, that *the law, which was four hundred and thirty years later*, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise (Galatians 3:16-18).

In this text, Paul seems to advocate that the 430-year clock started ticking when God made His promise to Abraham as per verse 16. Fur-

thermore, this text does not appear to be an indication that God’s promise to Abraham occurred *after* they got to Egypt. It would be approximately 450 years from the start of the years of affliction until Israel received the land as their inheritance according to Acts 13:17-20:

The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it. And for about forty years he put up with them in the wilderness. And after destroying seven nations in the land of Canaan, he gave them their land as an inheritance. *All this took about 450 years.* And after that he gave them judges until Samuel the prophet (ESV).

Paul in this passage is simply summarizing the period including the 400 years of affliction (starting with Abraham’s seed) and adding the 40 years of wandering in the desert after the Exodus and “about” 10 years to complete the conquest of Canaan under Joshua.

Though Paul is clearly aligned with the LXX, Wood²⁴ argues that in this passage Paul was intentionally attempting to be equivocal or ambiguous. As a scholar well-versed in both the Hebrew scriptures and the LXX, Paul was acutely aware of the textual variances and the surrounding discourse around this time period. So, arguing that Paul was purposefully attempting to be ambiguous is not convincing. Arguing that Paul aimed to use a figure that would “not be distracting yet historically accurate”²⁵ is unpersuasive. Petrovich²⁶ argues that the LXX’s mention of Israel and Canaan in Exodus 12:40 is dubious and not to be trusted.

To say that Paul would not have been familiar with the reading in the Greek LXX and the Hebrew with regards to his comment in Galatians 3:17 is an untenable

stretch. There is little debate about the authors of the New Testament, in their references to Old Testament texts, often utilizing the LXX as their source. This is exemplified in the apostle Paul's declaration in Galatians that the Law was instituted 430 years after the promise bestowed upon Abraham, not upon entering into Egypt. Though Paul's statement unequivocally aligns with the Septuagint's rendition, it is not to be suggested that Paul intended to endorse any particular clause or rendition of Exodus 12:40. Furthermore, it is critical to remember that the paramount intent of Paul's discourse is to direct attention towards Christ and not the length of the sojourn.²⁷

Some advocates of the long sojourn contend that Galatians 3:17 does not refer to when the covenant was given but, instead, when it was "confirmed." Thus, according to them, the "final confirmation" could have been just before Jacob and his family entered Egypt, thus allowing for the entirety of the 430 years to have occurred in Egypt. The problem with this argument is that nowhere in Galatians is Isaac or Jacob mentioned concerning the 430 years. Paul specifically refers to the promise "made" to Abram. Even if the text meant "confirmation" of the promise to Abram, the legal ratification of the covenant occurred soon after Abram entered Canaan at or around 75 years old (Genesis 15:8-21).

Nonetheless, by including this perspective in his epistles, Paul effectively integrated it into the scriptural canon. His scholarly stature and proficiency are well-documented (see Acts 5:34; 22:3), and his capability to comprehend both Hebrew and Greek texts is beyond dispute (not to mention the fact that Paul's words are inspired by God²⁸). Hence, it is reasonable to conclude that Paul was thoroughly convinced

of the historical veracity of his writings. The notion of his purposefully striving to be ambiguous does not "hold water."

Moreover, it is worth emphasizing that the conjunction "and" in the phrase "to Abraham and to his offspring" suggests that Paul perceived the commencement of this temporal duration to be with Abraham, rather than with Jacob. Paul seems to be saying the 430-year sojourn (the same number of years noted in Exodus 12:41), started with Abraham when he said that the (Mosaic) Law came 430 years after the promise to Abraham. This passage alone, even without the LXX reference to Canaan, is the most powerful argument in favor of the short sojourn.

It was this passage that convinced many of the most influential chronologists of the Bible including James Ussher²⁹ and Sir Isaac Newton.³⁰ Ussher was convinced that Galatians 3:17 provided the linchpin to estimating Israel's actual time in Egypt, which he estimated to be closer to 215 years rather than the full 430 years. Since then, many influential scholars including Calvin,³¹ Albright,³² and Floyd Nolen Jones³³ among many others have advocated the shorter Egyptian sojourn.

Genesis 15 (400 years)

Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and *they will afflict them four hundred years*. And also the nation whom they serve I will judge; afterward they shall come out with great possessions. Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete" (vss. 13-16).

Genesis 15:13-16 identifies specifically that it was Abraham's *offspring* (Isaac and his descendants) that would be sojourners and afflicted for 400 years. They were in Canaan first (Psalm 105:12-13), and afterward in Egypt. This persecution, which started with mockery when Ishmael, the son of an Egyptian, taunted Isaac as described in Genesis 21:9, eventually escalated to the most heinous form of murder—the killing of newborn children. This pattern of persecution persisted in various forms for 400 years. However, God would bring judgment upon the nation they serve, and Abraham's family would return to Canaan in the fourth generation (a final point that is discussed later in this article).

When did Abram's descendants begin to be "afflicted" for 400

Reason & Revelation is published monthly by Apologetics Press, Inc. Periodicals postage paid at Montgomery, AL. **Postmaster:** Send address changes to **Reason & Revelation**, 230 Landmark Dr., Montgomery, AL 36117; **ISSN:**[1542-0922] **USPS#** 023415.

Apologetics Press is a non-profit, tax-exempt work dedicated to the defense of New Testament Christianity. Copyright © 2025. All rights reserved.

Editor & Associate Editor:

Eric Lyons, M.Min.

Jeff Miller, M.S., Ph.D.*

(*Biomechanical Engineering, Auburn University)

Annual Subscription Rates:

\$14.00	Domestic & Overseas (OVERSEAS: ADD SHIPPING)
\$12.00	Domestic Bulk (5+ TO SAME ADDRESS)

Orders, Inquiries, & Address Changes:

Phone:	(334) 272-8558
Web:	store.apologeticspress.org
E-mail:	mail@apologeticspress.org

Discovery—Scripture & Science for Kids is a sister publication for children. For more information, please contact our offices or visit the Discovery website at: www.DiscoveryMagazine.org

ARE YOUR BIBLE CLASSROOMS A LITTLE BARE? MAKE THEM STAND OUT WITH AP'S BEAUTIFUL AND EDUCATIONAL BIBLE CLASS POSTER SETS

SET **1 THE CREATION** PACKAGE
7 POSTERS **\$20.00**



SET **2 THE SALVATION** PACKAGE
11 POSTERS **\$25.00**



SET **3 THE INSTRUCTION** PACKAGE
10 POSTERS **\$25.00**



SET **4 THE INSPIRATION** PACKAGE
6 POSTERS **\$20.00**



**4
POSTER
SETS**

**SCAN QR
CODE TO
SEE ALL 34
POSTERS IN
THE SETS**



VARIETY OF POSTERS
INCLUDED IN EACH
PACKAGE
24 X 36 INCHES



JESUS
G O A D S

GOD'S PLAN FOR
SALVATION

AP

"HEAR, BELIEVE, REPENT, CONFESS,
BE BAPTIZED IN THE WATER...RISE UP
AGAIN TO WALK WITH CHRIST, AND
LIVE LIKE YOU OUGHT!"

START HERE

1. 2. 3. 4. 5. 6. FINISH HERE

1. HEAR:
ROMANS 10:17

2. BELIEVE:
JOHN 3:16

3. REPENT:
LUKE 13:3,5

4. CONFESS:
ROMANS 10:9

5. BE BAPTIZED:
GALATIANS 3:27

6. REMAIN FAITHFUL:
REVELATION 2:10



THE PLACE of SAFETY

THE ARK:

THE CHURCH:

PROMPTED BY GRACE/GENESIS 6:8
DESIGNED BY GOD/GENESIS 6:14-16
BUILT ACCORDING TO THE PATTERN/GENESIS 6:16
AVAILABLE TO ALL/GENESIS 6:3, 1 PETER 3:20, 2 PETER 2:5
CHOSEN BY FEW/GENESIS 6:19, 7:1
A PLACE OF PROVISION/GENESIS 6:21
A PLACE OF SAFETY/GENESIS 6:17-19, 7:1-24
ONE DOOR/GENESIS 6:16

PROMPTED BY GRACE/EPHESIANS 2:8
DESIGNED BY GOD/MATTHEW 16:18
BUILT ACCORDING TO THE PATTERN/2 TIMOTHY 2:13
AVAILABLE TO ALL/JAHO 3:16, 2 PETER 3:9
CHOSEN BY FEW/MATTHEW 23:14
A PLACE OF PROVISION/MATTHEW 6:33, 1 TIMOTHY 6:17
A PLACE OF SAFETY/ROMANS 5:8, 1 CORINTHIANS 1:10
ONE DOOR/JOHN 10:7-9, EPHESIANS 3:3, 4:4-6

FLOOD

— VACATION BIBLE SCHOOL

PAUL: A FEARLESS MAN OF ACTION!



1. WRITER

ONE OF THE 27 BOOKS IN THE NEW TESTAMENT PAUL WROTE 13 OF THEM. IN FACT, PAUL WROTE MORE BOOKS OF THE BIBLE THAN ANY OTHER WRITER. IN ADDITION TO PAUL'S WRITTEN WRITINGS, HE ALSO WROTE MANY OTHER LETTERS TO CHURCHES AND CHRISTIANS DURING HIS LIFETIME.



2. TRAVELER

OVER THE COURSE OF ABOUT 30 YEARS, PAUL WENT ON THREE MISSIONARY JOURNEYS. THROUGHOUT THE ROMAN EMPIRE AND GREECE, IT HAS BEEN ESTIMATED THAT HE TRAVELED THREE JOURNEYS. PAUL WOULD HAVE TRAVELED OVER 10,000 MILES. HE SPENT 24 DAYS TRAVELING. HE SPENT THE REMAINDER OF HIS LIFE IN PRISON.



3. PREACHER

PAUL PREACHED THE GOSPEL IN MANY DIFFERENT PLACES. HE WAS A SPEECH-LOVER. HE WAS A MAN OF ACTION. HE WAS A MAN OF FAITH. HE WAS A MAN OF COURAGE. HE WAS A MAN OF LOVE. HE WAS A MAN OF HOPE. HE WAS A MAN OF FAITH. HE WAS A MAN OF COURAGE. HE WAS A MAN OF LOVE. HE WAS A MAN OF HOPE.



4. PRISONER

PAUL WAS A MAN OF ACTION. HE WAS A MAN OF FAITH. HE WAS A MAN OF COURAGE. HE WAS A MAN OF LOVE. HE WAS A MAN OF HOPE. HE WAS A MAN OF FAITH. HE WAS A MAN OF COURAGE. HE WAS A MAN OF LOVE. HE WAS A MAN OF HOPE.

AM I AVAILABLE?

"Look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is." Ephesians 5:15-17 (NIV)

WHAT DOES MY DAY LOOK LIKE?

A DAY IN THE LIFE OF A TYPICAL U.S. TEENAGER:

ACTIVITY TRACKER

ERIKAS

PAUL

HOPE

DID YOU KNOW...

1. The Earth is a sphere.
2. The Earth is a sphere.
3. The Earth is a sphere.
4. The Earth is a sphere.



EVANGELISM

THE PLACE of SAFETY

THE ARK

THE CHURCH



years? While some may assert that this affliction started upon Israel's entry into Egypt, this cannot be the case as Joseph and his family initially lived in the richest part of the Delta under the special favor of the pharaoh until his death at least 71 years³⁴ after the arrival of Jacob and his brothers. That is, there was first a time of favor and then a time of affliction for the Israelites in Egypt. Joseph was about 39 when his family arrived in Egypt (compare Genesis 41:46,47,53; 45:6,11) and he died at 110 (Genesis 50:22). Thus, the Israelites were peacefully living in Egypt for at least 71 years before the persecution erupted. These 71 years without affliction must be added to the 400 years of affliction in Egypt, so the sojourn would have to be at least 470 years. But this reckoning cannot be true, for the maximum time given for the sojourn was 430 years according to Exodus 12:40-41. What can be said with certainty is that Israel's arrival in Egypt did *not* start the clock of affliction per Genesis 15.

Long sojourn advocates often argue against the short sojourn approach by claiming that the Israelites could not have been under obvious persecution until they arrived in Egypt—but this is not necessarily the case. Furthermore, the text in no way demands that this affliction or oppression entailed slavery or physical harm. In fact, the Hebrew word used for “affliction” in Genesis 15:13-16 is the same Hebrew word used in Genesis 16:6 describing how Sarai treated Hagar when she forced her to flee. In other words, the “affliction” of Abraham's descendants may refer to any kind of adversity, humility, or weakening. Thus, the short sojourn approach asserts that both wandering and persecution were occurring to Abraham's descendants before they settled in Egypt. Accordingly, the affliction of Genesis 15 would

begin with the mistreatment of Isaac by Ishmael, Hagar's son, who had Egyptian lineage.³⁵ Isaac also faced persecution by the Philistines (Genesis 26:17-22), and Jacob faced affliction in the service of Laban. As an example, Jacob says in Genesis 31:42,

Unless the God of my father, the God of Abraham and the Fear of Isaac, had been with me, surely now you would have sent me away empty-handed. *God has seen my affliction* and the labor of my hands, and rebuked you last night.

Instead of continuous oppression, the 400 years establish a timeframe from the initial persecution to the final persecution under consideration.

Furthermore, the concept of servitude (vss. 13-14) certainly conjures images of Israel being enslaved by the Egyptians, but it may also include other examples of Abraham's descendants serving others in foreign lands. One prominent example is Jacob's years of service to Laban.

Although verse 14 denotes a *single* nation (“the nation whom they serve”), Egypt, receiving the Lord's judgment, this reference does not preclude verse 13 from referring to affliction within Canaan as well as Egypt. Instead, verse 13 refers to sojourning in “a land,” not *the* land of Egypt specifically. It is clear that while verse 14 focuses more on Egypt, verse 13 is more general and, therefore, logically includes sojourning, serving, and affliction in both Canaan and Egypt.

Acts 7:6-7 (400 years)

But God spoke in this way: that his descendants would dwell in a foreign land, and that they would bring them into bondage and oppress them **four hundred years**. “And the nation to whom they will be in bondage I will judge,” said God, “and after that

they shall come out and serve Me in this place.”

In this passage, Luke records Stephen's speech referring to the subsequent clarification/reiteration of the promise to Abraham. In the promise, God foretells the affliction of Abraham's progeny, a detail that was absent in the initial promise found in Genesis 12 but was later introduced during the reaffirmations in Genesis 15 and 17. Hence, Stephen's mention of 400 years of tribulation is not only remarkably precise but also incredibly accurate. Both Genesis 15 and Stephen aimed to convey historical information regarding the duration of persecution endured by Abraham's descendants. Again, it is essential to clarify that this timeframe does not solely encompass the time spent in Egypt or the entire sojourn period. However, upon closer examination of the text, it becomes evident that there is remarkable precision in this narrative.

[Part two of this article will appear in next month's issue of *R&R*.]

ENDNOTES

- ¹ D.N. Petrovitch (2019), “Determining the Precise Length of the Israelite Sojourn in Egypt,” *Near Eastern Archaeological Society Bulletin*, 64:21-41. See also Douglas Petrovich (2006), “Amenhotep II and the Historicity of the Exodus Pharaoh,” *The Master's Seminary Journal*, 17[1]:81-110, Spring.
- ² Kenneth Kitchen (2003), *On the Reliability of the Old Testament* (Grand Rapids, MI: Eerdmans), pp. 355-356; Gordon J. Wenham (1987), *Genesis 1-15*, Word Biblical Commentary (Waco, TX: Word), 1:332.
- ³ Gleason L. Archer, Jr. (1964), *A Survey of Old Testament Introduction* (Chicago, IL: Moody Press), p. 205.
- ⁴ Merrill F. Unger (1964), *Archaeology and the Old Testament* (Grand Rapids, MI: Zondervan), p. 134.
- ⁵ John Rea (1961), “The Time of the Oppression and the Exodus,” *Grace Theological Journal*, Winter, 2:1:7.
- ⁶ Leon Wood (1970), *A Survey of Israel's History* (Grand Rapids, MI: Zondervan), p. 114.
- ⁷ D.N. Petrovitch (2019), “Determining the Precise Length of the Israelite Sojourn in Egypt,” *Near Eastern Archaeological Society Bulletin*, 64:21-41.
- ⁸ Jack R. Riggs (1971), “The Length of Israel's Sojourn in Egypt,” *Grace Theological Journal*, Winter, 12[1]:32; Paul J. Ray, Jr. (1986), “The Duration of the Israelite Sojourn in Egypt,” *Andrews University Seminary Studies*, 24[3]:231-248, Autumn; Eugene H. Merrill (2008), *Kingdom of Priests: A History of Old Testament Israel*,

- 2nd ed. (Grand Rapids, MI: Baker), pp. 92-96; Douglas K. Stuart (2006), *Exodus*, New American Commentary (Nashville, TN: Broadman & Holman), 2:305; Andrew E. Steinmann (2011), *From Abraham to Paul: A Biblical Chronology* (St. Louis, MO: Concordia), pp. 68-70; Richard S. Hess (2018), "The Ancestral Period," in *Behind the Scenes of the Old Testament: Cultural, Social, and Historical Contexts*, ed. Johnathan S. Greer, John W. Hilber, and John H. Walton (Grand Rapids, MI: Baker), p. 187; Rodger C. Young (2018), "Ussher Explained and Corrected," *Bible and Spade*, 47, Spring.
- ⁹ The giving of the law at Mount Sinai, just a few months after the Exodus from Egypt, dates to ca. 1446 B.C. while Abraham at the moment that he received the promise according to Galatians 3:17 is around ca. 1875/76 B.C. Thus, 1876 B.C.-1446 B.C. = 430 years. See the later section on "Dating the Sojourn" for more details.
- ¹⁰ John Calvin (1554), *Calvin's Commentaries*, *Genesis*, translated from the Calvin Translation Society Edition, Christian Classics Ethereal Library, <https://ccel.org/ccel/calvin/commentaries.i.html>.
- ¹¹ Joseph Benson (1811), "Commentary on the Old and New Testaments," Bible Hub, www.biblehub.com/commentaries/benson/.
- ¹² William F. Albright (1969), *Yabueh and the Gods of Canaan* (Garden City, NY: Doubleday), pp. 153-54; William F. Albright (1963), *The Biblical Period from Abraham to Ezra*, revised and expanded (New York, NY: Harper and Row), p. 11.
- ¹³ Floyd Nolen Jones (2009), *The Chronology of the Old Testament*, rev. edition (Green Forest, AR: Master Books).
- ¹⁴ Matthew Henry (1706), *Matthew Henry's Concise Commentary on the Whole Bible*, Bible Study Tools, www.biblestudytools.com/commentaries/matthew-henry-concise/; Robert Jamieson, A.R. Fausset, and David Brown (1871), *Commentary Critical and Explanatory on the Whole Bible*, StudyLight, www.studylight.org/commentaries/jfb.html; John Gill (1980), *Exposition of the Entire Bible*, Bible Study Tools, <https://www.biblestudytools.com/commentaries/gills-exposition-of-the-bible/>; H.N. Orlinsky (1960), *Ancient Israel* (Ithaca, NY: Cornell University Press), p. 34; Merrill F. Unger (1964), *Archaeology and the Old Testament* (Grand Rapids, MI: Zondervan), p. 144; Martin Anstey (1913), *The Romance of Bible Chronology* (London: Marshall Brothers), p. 114; H.A.W. Meyer (1873), *The Epistle to the Galatians* (Edinburgh: T. & T. Clark), p. 167; John Eadie (1869), *A Commentary on the Greek Text of the Epistle of Paul to the Galatians* (Edinburgh: T. & T. Clark), p. 260; Henry Alford (1958), *The Greek Testament* (Chicago, IL: Moody Press), p. 31; Donald McDonald (1887), "Chronology," *The Imperial Bible Dictionary*, ed. Patrick Fairbairn (London: Blackie and Son), p. 31; Tertullian (1885), "Answer to the Jews 2," *Ante-Nicene Fathers*, 3:153; S. Olam 3 (210 years)—see Heinrich W. Guggenheimer (1998), *Seder Olam: The Rabbinic View of Biblical Chronology* (Lanham, MD: Jason Aronson, Inc.), p. 24; J. Ussher (2003), *The Annals of the World* (Green Forest, AR: Master Books); James G. Murphy (1866), *A Critical and Exegetical Commentary on the Book of Exodus* (Edinburgh: T. & T. Clark), p. 134; George Bush (1859), *Commentary on Exodus*, reprint (Grand Rapids, MI: Kregel), p. 150; James K. Hoffmeier (2007), "What Is the Biblical Date for the Exodus? A Response to Bryant Wood," *Journal of the Evangelical Theological Society*, 50[2]:226, June; Robert T. Anderson and Terry Giles (2012), "The Samaritan Pentateuch: An Introduction to Its Origin, History, and Significance for Biblical Studies," *Resources for Biblical Studies* (Atlanta, GA: Society of Biblical Literature), 72:81; Edwin R. Thiele (1963), "Chronology, Old Testament," *The Zondervan Pictorial Bible Dictionary*, ed. Merrill C. Tenney (Grand Rapids, MI: Zondervan), p. 167. Thiele contends that providing a definitive response regarding all aspects of the 430-year sojourn is challenging. However, he suggests that, according to Galatians 3:16-17, the sojourn likely encompassed both Canaan and Egypt.
- ¹⁵ Jonathan Moore (2023), "Current Perspectives on the Historicity and Timing of the Conquest of Canaan," *Reason & Revelation* 43[10]; Jonathan Moore (2023), "The Biblical Conquest: Myth or History?" *Bible & Spade*, 36[3]; Jonathan Moore (2024), "The Date of the Exodus: What Does the Bible Say and Why Does It Matter? Part 1," *Reason & Revelation*, 44[6]:2-10; Jonathan Moore (2024), "The Date of the Exodus: What Does the Bible Say and Why Does It Matter? Part 2," *Reason & Revelation*, 44[7]:2-10.
- ¹⁶ Though some late-date (ca. 1290 B.C.) Exodus advocates support the short sojourn, including Kitchen and Hoffmeier, this shared viewpoint on the sojourn does not in any way alter my views on the date of the Exodus. Many early-date (1446 B.C.) Exodus advocates also support the short sojourn as these views are not incompatible.
- ¹⁷ Hillel was the father of modern-day Jewish chronology from the 1st century B.C. See Leonard Kravitz and Kerry M. Olitzky (1999), *Pirkei Avot: A Modern Commentary on Jewish Ethics* (Millburn, NJ: Behrman House). See also Ussher (2003); Douglas Petrovich (2006), "Amenhotep II and The Historicity of the Exodus Pharaoh," *The Master's Seminary Journal*, 17[1]:81-110, Spring; Merrill F. Unger (1981), *Commentary on the Old Testament*, 2 vols. (Chicago, IL: Moody Press); Bryant G. Wood (2005), "The Rise and Fall of the 13th-Century Exodus-Conquest Theory," *Journal of the Evangelical Theological Society*, 48[3]:475-489, September; Rodger C. Young (2003), "When Did Solomon Die?" *Journal of the Evangelical Theological Society*, 46[4]:60, December; David M. Howard (1998), *Joshua: An Exegetical and Theological Exposition of Holy Scripture* (Nashville, TN: B&H Publishing Group), p. 37; Walter C. Kaiser, Jr. (1998), *A History of Israel from the Bronze Age Through the Jewish Wars* (Nashville, TN: Broadman & Holman), pp. 104-111; Walter C. Kaiser, Jr. (1990), *The Expositor's Bible Commentary: Exodus*, ed. Frank E. Gaebelin (Grand Rapids, MI: Zondervan), 2:288-291; Eugene H. Merrill (1996), *Kingdom of Priests: A History of Old Testament Israel* (Grand Rapids, MI: Baker), pp. 66-75; Scott Stripling (2021), "The Early Date: The Exodus Took Place in the Fifteenth Century B.C.," in *Five Views on the Exodus: Historicity, Chronology, and Theological Implications*, ed. Mark Jansen (Grand Rapids, MI: Zondervan Academic), pp. 1-42; Bryant Wood (2007), "The Biblical Date for the Exodus is 1446 B.C.: A Response to James Hoffmeier," *Journal of the Evangelical Theological Society*, 50:249-258; Bryant Wood (2003), "From Rameses to Shiloh: Archaeological Discoveries Bearing on the Exodus-Judges Period," in *Giving the Sense: Understanding and Using Old Testament Historical Texts*, ed. David M. Howard Jr. and Michael A. Grisanti (Grand Rapids, MI: Kregel), pp. 256-262; William H. Shea (2003), "The Date of the Exodus," in *Giving the Sense* (Grand Rapids, MI: Kregel), pp. 236-255.
- ¹⁸ Vilis Lietuviotis (2020), *Was the Masoretic Text's Ex. 12:40 430 years sojourn to the Exodus begun by Abraham or Jacob?: Hyksos Dyn. 15 Khamududyn. 18 Ahmose, Amenhotep I, Thutmose I, Hatshepsut, Thutmose III, and Exodus Pharaoh Amenhotep II attest. Thoroughly Perfected Final Edition* (7 May 2020), https://www.researchgate.net/publication/341215041_Was_the_Masoretic_Text's_Ex_1240_430_years_sojourn_to_the_Exodus_began_by_Abraham_or_Jacob_Hyksos_Dyn_15_Khamududyn_18_Ahmose_Amenhotep_I_Thutmose_I_Hatshepsut_Thutmose_III_and_Exodus_Pharaoh.
- ¹⁹ The term "LXX" symbolizes the 70 or, more precisely, 72 scholars who were engaged in the translation of the Hebrew Pentateuch into Greek during the third century B.C. Each of the 12 tribes of Israel contributed six translators to this task. The Septuagint, rather than being a single uniform text, represents an anthology of Greek translations, the work of numerous scribes, likely compiled over several centuries and possibly originating from various locales. See Karen H. Jobes and Moisés Silva (2015), *Invitation to the Septuagint*, 2nd ed. (Grand Rapids, MI: Baker Academic).
- ²⁰ All emphases in Scripture references are added by the author.
- ²¹ For additional source material in support of the short sojourn and the LXX, see Ussher (2003); compare No. 139, p. 31, with No. 192, p. 39, and also with No. 72, p. 25; D. Down (2001), "Reply to Letter, Biblical Chronology," *Journal of Creation*, 18[1]:58; W.M. Vissers (2007), "Biblical chronology—Our Times are in His Hands," *Journal of Creation*, 21[1]:62-67; P. Mauro (1987), *The Wonders of Bible Chronology* (Sterling, VA: Grace Abounding Ministries), pp. 1-5.
- ²² D.N. Petrovitch (2019), "Determining the Precise Length of the Israelite Sojourn in Egypt," *Near Eastern Archaeological Society Bulletin*, 64:26.
- ²³ *Magur* (מָגוּר), noun [masc.], refers to "sojourning place" or "dwelling place," often in the plural. Found in contexts like God's covenant with Abraham (Genesis 17:8; 28:4; Exodus 6:4), it denotes transience (e.g., Genesis 47:9) and metaphorically represents life as a sojourner (Psalm 119:54). Francis Brown, S. R. Driver, and Charles A. Briggs (1996), *The Brown-Driver-Briggs Hebrew and English Lexicon* (Peabody, MA: Hendrickson Publishers), s.v. "H4033. magor."
- ²⁴ Leon Wood (1986), *A Survey of Israel's History* (Grand Rapids, MI: Zondervan), p. 66.
- ²⁵ Ibid.
- ²⁶ Petrovitch (2019), pp. 21-41; Petrovich (2006), pp. 81-110.
- ²⁷ Meyer (1873), p. 167; Alford (1958), p. 31.
- ²⁸ Eric Lyons (2009), "The New Testament: A Product of Man or God?" Apologetics Press, <https://apologeticspress.org/the-new-testament-a-product-of-man-or-god-830/>.
- ²⁹ Ussher (2003). Originally published in 1658.
- ³⁰ Jed Z. Buchwald and Mordechai Feingold (2013), *Newton and the Origin of Civilization* (Princeton, NJ: Princeton University Press).
- ³¹ Calvin.
- ³² Albright (1963).
- ³³ Jones (2009).
- ³⁴ Joseph was 17 when he had his first two dreams (Genesis 37:2), and his brothers sold him into slavery. He was 30 when he entered Pharaoh's household (Genesis 41:46). Jacob arrived in the early part of the famine (Genesis 45:6), which started after seven years of plenty, so Joseph was around 40 years old. Jacob arrived in Egypt at the age of 130 (Genesis 47:9) and then died at the age of 147 (Genesis 47:28). Joseph died at 110 (Genesis 50:22).
- ³⁵ Interestingly, Ishmael mocks young Isaac, therefore he was cast out. Before this moment, Ishmael was called Abraham's son (Genesis 17:25) but, afterward, he was called the "son of the Egyptian" (Genesis 21:9), "son of the bond-woman," and "lad."



Eric Lyons

The Essentiality of Evidence in Christianity

THOUGH “the depth of the riches both of the wisdom and knowledge of God” is mind-boggling, and though “His judgments and His ways” are “unsearchable” and “past finding out” (Romans 11:33; Deuteronomy 29:29), and even though finite man will never fully be able to wrap his mind around a holy, infinite, omnipotent, omniscient Creator, nevertheless, God has consistently dealt with mankind in rational ways providing the evidence needed for a reasonable faith. Consider, for example, how God has always ensured that enough evidence was available for honest, truth-seekers to know that He exists (cf. Proverbs 8:17; Matthew 7:7-8). Paul wrote: “For since the creation of the world His invisible attributes are *clearly seen*, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse” (Romans 1:20). Since the time of Adam and Eve, mankind has been able to clearly see how “the things that are made” testify on behalf of a powerful, invisible Creator. As the psalmist proclaimed:

The heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utters speech, and night unto night reveals knowledge. There is no speech nor language where their voice is not heard. Their line has gone out through all the earth. And their words to the end of the world (Psalm 19:1-4).

The reason why “[t]he *fool* has said in his heart, ‘There is no God’” (Psalm 14:1), is because God has always given man adequate evidence for His existence. Sadly, the foolish person dismisses the evidence.

When the prophet Samuel addressed the nation of Israel at Saul’s coronation, he did not merely deliver an emotionally based speech. He commanded them, saying, “[S]tand still, that I may *reason* with you before the Lord” (1 Samuel 12:7). Similarly, Isaiah wrote: “‘Come now, and let us *reason* together,’ says the Lord, ‘Though your sins are like scarlet, they shall be as white as snow’” (Isaiah 1:18). Consider also the stark contrast between Elijah and the prophets of Baal. In hopes of getting the attention of the bogus god Baal, these emotionally charged, pretend prophets “leaped about the altar,” “cried aloud,” and “cut themselves, as was their custom, with knives and lances, until the blood gushed out on them” (1 Kings 18:26,28)—all for naught. Elijah, on the other hand, had a rational faith that was grounded in the Word of God. He said to God, “I have done all these things *at Your Word*” (1 Kings 18:36). His personal faith, as well as the message of faith that He preached, was rooted and grounded in the Heavenly revealed, rational Word of Almighty God. Biblical faith, after all, “comes by hearing, and hearing by the word of God” (Romans 10:17).

This same kind of rational, evidence-based faith and preaching can be found in the New Testament. Consider the actions and teachings of Jesus. He could have *merely announced* to the world that He was the Messiah. He could have expected everyone simply to believe His *claims* that He was the Heaven-sent Son of God and never given His contemporaries any proof of His deity. However, even though there were occasions when Jesus chose not to offer additional proof of His deity (because of the hard-heartedness of many of His hearers; e.g., Mark 8:11-12), Jesus understood the essentiality of evidence. During His earthly ministry, He repeatedly gave ample proof of His deity. He noted how *John the baptizer* bore witness on His behalf (John 5:33). He said, “[T]he *Father* Himself, who sent Me, has testified of Me” (John 5:37; cf. John 1:32-33; Matthew 3:16-17). He spoke of how “the *Scriptures*... testify of Me” (John 5:39) and specifically noted how “*Moses*... wrote about Me” (John 5:46). He also noted how His *miraculous works* bore witness to His deity (John 5:3). Jesus performed many miracles that demonstrated His power over nature, disease, demons, and death. He understood that His own verbal testimony alone would not convince anyone in a court of law (John 5:31; cf. Deuteronomy 17:6; 19:15). Thus, at the Feast of Dedication in Jerusalem He told the unbelieving Jews, “If I do not do the works of My Father, do not believe Me; but if I do, though you do not believe Me, *believe the works, that you may know and believe that the Father is in Me, and I in Him*” (John 10:37-38). Sadly, His foolish, stubborn enemies repeatedly rejected the irrefutable evidence that Jesus presented on His behalf.

Perhaps the greatest evidence that Jesus presented for His divinity was His miraculous resurrection. He

could have risen from the dead and never appeared to anyone on Earth. He could have departed from the tomb and allowed speculation to run wild. Christianity could have begun on the back of uncertainty and mysticism. Instead, Jesus was “declared to be the Son of God...by the resurrection from the dead” (Romans 1:4). Jesus “presented Himself alive after His suffering by *many infallible proofs*” (Acts 1:3) because He is the Head of a *reasonable* religion. The excitement, energy, and courage that early disciples manifested were grounded in the rock-solid *proofs* of Jesus’ resurrection (among other things, e.g., fulfilled prophecies). The emotional, energetic, evangelistic faith of 21st-century Christians must likewise be rooted firmly and deeply in *evidence*.

Jesus was not the only New Testament figure who demonstrated the necessity of a knowledge-based faith. Matthew, Mark, Luke, and John packed their Gospel accounts with confirmation of Jesus being the Christ. Consider just the beginnings of these four books. Matthew began his account of the Gospel by genealogically proving that Jesus was the promised seed of Abraham and David (Matthew 1:1-17). He then noted how Jesus was born of a virgin, fulfilling the prophecy of Isaiah 7:14 (Matthew 1:18-25). Mark began “the gospel of Jesus Christ, the Son of God” (Mark 1:1) by quoting Malachi 3:1 and Isaiah 40:3. Mark proved prophetically that John the baptizer was “the voice of one crying in the wilderness,” and Jesus was “the LORD” (1:3). Luke also opened his account of the Good News with an appeal to evidence, knowledge, and understanding.

Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, just as those who from the beginning

were eyewitnesses and ministers of the word delivered them to us, it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, that you may know the certainty of those things in which you were instructed (Luke 1:1-4).

Then there is John’s Gospel account, which, from beginning to end, is packed with proof that Jesus is the miracle-working Son of God (1:3; 2:1-11; 20:30-31; 21:25). In fact, the stated purpose of his record of the various miracles of Christ (and there were many others John did not mention) was so that “you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name” (20:30-31). If biblical faith is merely “a firm belief in something for which there is no proof,” which is one definition *Merriam-Webster* gives for the word “faith,”¹ then why did John and the synoptic writers spend so much time offering *proof* for Who Jesus is? Answer: Because the truthful, reasonable facts of God, His Word, and His Son are the foundation of *real* faith (John 8:31-32; 17:17; Romans 10:17).

When the apostle Paul stood before Festus and King Agrippa, he spoke of those things “which

the prophets and Moses said would come—that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the Jewish people and to the Gentiles” (Acts 26:22-23). However, as Paul “made his defense, Festus said with a loud voice, ‘Paul, you are beside yourself! Much learning is driving you mad!’” (26:24). How did Paul respond? Did he answer with a mere emotional appeal? Did he welcome the idea of an unreasonable, unverifiable Gospel? Not at all. Paul humbly, but confidently, replied: “I am not mad, most noble Festus, but speak the words of *truth* and *reason*” (Acts 26:25).

CONCLUSION

FROM creation to Christ’s resurrection and from the prophet Elijah to the apostle Paul, God has provided ample proof of His existence and the reasons to seek His Will for our lives. Real, biblical faith is not blind but rooted in truth, which compels us to trust in God, Who calls us out of a world of sin and into an eternally important and fervent walk with Him.

ENDNOTES

- ¹ “Faith” (2025), *Merriam-Webster* (online), www.merriam-webster.com/dictionary/faith.

SPEAKING SCHEDULES

Kyle Butt

February 9 Adamsville, AL (205) 674-5659

Eric Lyons

February 8 Luverne, AL (334) 335-5089

February 22-23 Madison, AL (256) 772-3911

Dave Miller

February 2 Montgomery, AL (334) 264-2985

Feb. 28-March 2 Cumming, GA (770) 887-7353

Jeff Miller

February 20-22 Williamstown, KY (334) 272-8558



NOTE FROM

The Editor

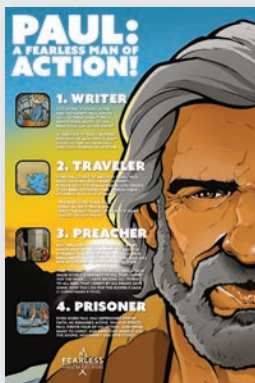


Engage Young Hearts and Minds with AP Bible Class Posters

As parents, Bible class teachers, and Christian educators, our most important responsibility is to help guide the next generation into understanding Heavenly-revealed, life-changing truths. Teaching children the soul-saving messages of God's Word is incredibly rewarding, but not without its challenges. To truly reach and inspire young hearts, we must engage not only their minds but also their senses. This is where Apologetics Press Bible class posters can help, offering a creative and effective tool for teaching in a way children can *see and understand*.

When was the last time you assessed what was hanging on the walls of your classrooms? Are the walls bare? Do they need an updated look with decorations/illustrations that teach the Word of God? Children are often *visual learners*. They absorb information more effectively when it is presented through pictures, diagrams, and other visual aids. So, let's "*show and tell*" and make lasting impressions, helping children connect the biblical truths with the real world around them.

Apologetics Press offers four different collections of beautifully designed posters that communicate biblical truths in a way that resonates with young minds in a memorable way. The *Creation* poster



set takes children on a visual journey through the days of Creation, showing them the design of God's handiwork, including the human body. The *Inspiration* package vividly explains how the Bible is the inspired Word of God, giving children a clear understanding of Scripture's divine origin. The *Salvation* poster set powerfully illustrates how Jesus is central to everything—to the Bible, to the remedy for sin, and

to our continued obedient walk with Him. Lastly, the *Instruction* poster package provides an assortment of visual aids for understanding a variety of Bible subjects—from Noah's Ark and the Flood to having a rock-solid faith like Peter, Paul, and Stephen.

By incorporating these inexpensive, beautiful, educational posters into your Bible classes, you will equip young minds with the tools they need to understand and embrace the life-changing truths of God's Word. Let Apologetics Press help you make teaching the precious youth in your sphere of influence easier, more engaging, and more effective!

Eric Lyons

See Center Spread for More Details